ye are bound, and come forth out of obscurity, and arise from the dust. Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem, and who hath been an instrument in the hands of God, in bringing us forth into the land of promise: for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his life; yea, and he hath suffered much sorrow because of you. And I exceedingly fear and tremble because of you, lest he shall suffer again: for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you; but he hath sought the glory of God, and your own eternal welfare. And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you. But behold, his sharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger, was the truth, according to that which is in God, which he could not constrain, manifesting boldly concerning your iniquities. And it must needs be that the power of God must be with him, even unto his commanding you, that ye must obey. But behold, it was not him, but it was the spirit of the Lord which was in him, which opened his mouth to utterance, that he could not shut it.

And now my son Laman, and also Lemuel and Sam, and also my sons which are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi, ye shall not perish. And if ye will hearken unto him, I leave unto you a blessing, yea, even my first blessing. But if ye will not hearken unto him, I take away my first blessing, yea, even my blessing, and it shall rest upon him. And now, Zoram, I speak unto you: Behold, thou art the servant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son, Nephi, forever. Wherefore, because thou hast been faithful, thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.—Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son. And now, Jacob, I speak unto you: Thou art my first born in the days of my tribulation in the wilderness. And behold, in thy childhood, thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren. Nevertheles, Jacob, my first born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain. Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be spent in the service of thy God.—Wherefore, I know that thou art reedeemed, because of the righteousness of thy Redeemer: for thou hast beheld, that in the fulness of time, he cometh to bring salvation unto men. And thou hast beheld in thy youth, his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh: for the spirit is the same, yesterday, to-day, and forever. And the way is prepared from the fall of man, and salvation is free. And men are instructed sufficiently, that they know good from evil. And the law is given unto men. And by the law, no flesh is justified; or, by the law, men are cut off. Yea, by the temporal law, they were cut off; and also, by the spiritual law, they perish from that which is good, and become miserable forever. Wherefore, redemption cometh in and through the Holy Messiah: for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those which have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered. Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, which layeth down his life according to the flesh, and taketh it again by the power of the spirit, that he may bring to pass the resurrection of the dead, being the first that should rise. Wherefore, he is the first fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him, shall be saved. And because of the intercession for all, all men cometh unto God; wherefore, they stand in the presence of Him, to be judged of Him, according to the truth and holines which is in Him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement; for it must needs be, that there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass; neither wickedness